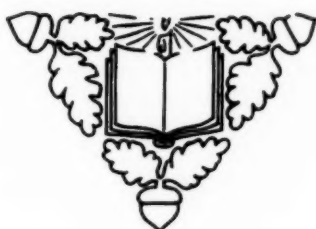


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# ARKANSAS LIBRARIES



STATE MEETING NOTES

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Vol. 8, Series II

January, 1952

Number 3

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Issued Quarterly

ARKANSAS LIBRARY COMMISSION

In Co-operation With

ARKANSAS LIBRARY ASSOCIATION

UNIVERSITY OF MICHIGAN  
GENERAL LIBRARY

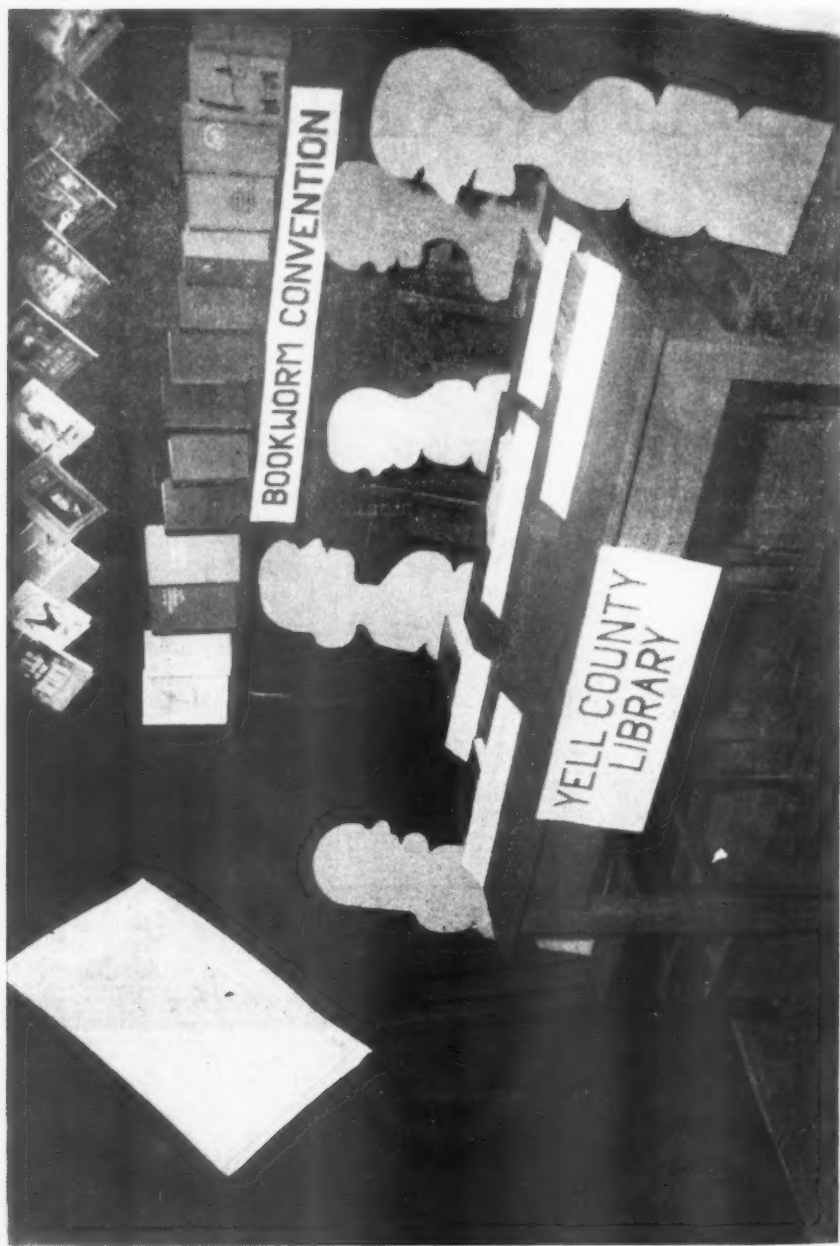


Exhibit displayed by the Yell County Library during the Yell County Fair held at Danville the third week in October.

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# Arkansas Libraries

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Vol. 8, Series II

January, 1952

Number 3

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Miss Marcella Grider, President, 1951 .....	Fayetteville

ANNUAL MEETING OF THE ARKANSAS LIBRARY  
ASSOCIATION, LITTLE ROCK, ARKANSAS,  
OCTOBER 25-26, 1951

THURSDAY, OCTOBER 25

- 9:30 a. m.—REGISTRATION, Miss Mary Louise Giraud in charge  
10:00 a. m.—Pre-conference session for county librarians and trustees, Mrs.  
Merlin Moore, Chairman, State Library Commission Board, presiding  
10:00 a. m.—Films, courtesy of Audio-Visual Service, State Department  
of Education:

Benjamin Franklin  
Mount Vernon in Virginia  
The River  
Yours Is the Land  
Your National Art Gallery

Visits to Exhibits

- 1:00 p. m.—FIRST GENERAL SESSION—Miss Marcella Grider, Presi-  
dent, presiding

GREETINGS—Mr. Sam Wassell, Mayor, Little Rock

RESPONSE—Miss Allie Wilson, Librarian, Henderson State Teach-  
ers College

INTRODUCTION

ADDRESS: "Our Arkansas Heritage"—Mr. S. D. Dickinson, In-  
structor of English and Journalism, Arkansas State Teachers Col-  
lege

INTRODUCTION OF EXHIBITORS—Miss Freddy Schader, Chair-  
man, Exhibit Committee

REPORT OF THE NOMINATING COMMITTEE

SECTIONAL MEETINGS, 2:30-4:15

1. College Library Section  
Miss Florence Clayton Carmichael, Chairman, presiding  
Discussions:  
Book Selection  
Budget  
Business
  2. Public and County Library, Trustee Sections  
Miss Vivian Maddox, Chairman, County Library Section, presiding  
"Teamwork"—Mr. John Hall Jacobs, Librarian, New Orleans  
Public Library  
Business
  3. School Library Section  
Children's Room, Little Rock Public Library  
Miss Mavis Rodman, Chairman, presiding  
"Our American Heritage in Books for Children and Young People"—  
Miss Ida Mae Hagin, Children's Librarian, Little Rock Public  
Library  
"Our American Heritage in Recordings for Young People"—Mr.  
C. E. McMeans, Director of Vocal Music, North Little Rock Public  
Schools  
Business
- 4:30 p. m.—Visits to Exhibits

8:00 p. m.—SECOND GENERAL SESSION

Miss Gladys Sachse, Vice-President, presiding  
Introduction

ADDRESS—Dr. Rupert Vance, Kenan Research Professor, University of North Carolina

Reception

Hosts: Trustee Section

FRIDAY, OCTOBER 26

8:00 a. m.—United Library Schools Breakfast, Miss Marcella Grider, President, presiding

Invocation—Mrs. Lucile Litchfield, Librarian, College of the Ozarks

Introduction—Mrs. F. L. Proctor, Librarian, Forrest City Public Library

ADDRESS: "Libraries, Leaders, Liberty: Our Heritage and Our Challenge"—Mr. John Hall Jacobs, Librarian, New Orleans Public Library

10:00 a. m.—THIRD GENERAL SESSION

Miss Gladys Sachse, Vice-President, presiding  
Introduction

Address: Mrs. Helen Finger Leflar, Illustrator of Children's Books

11:00 a. m.—Visit to Exhibits

12:30 p. m.—LUNCHEON—ANNUAL BUSINESS SESSION

Miss Marcella Grider, President, presiding

Invocation—Miss Elisabeth Huey, Librarian, Southeast Arkansas Regional Library

Business

ANNUAL MEETING COMMITTEES, CHAIRMEN

Program—Miss Gladys Sachse

Local Arrangements and Registration—Miss Mary Louise Giraud

Table Decorations and Flowers—Miss Lola Dunnivant

Publicity—Mrs. L. H. Caldwell

Publishers' Exhibits—Miss Freddy Schader

OUR EXHIBITORS

A. C. McClurg and Company  
Albert Whitman and Company  
American Library Association  
Arkansas Book Company  
Arkansas Book House, Inc.  
Baptist Book Store  
F. E. Compton and Company  
Don R. Phillips  
Doubleday and Company, Inc.  
E. P. Dutton and Company, Inc.  
Gaylord Brothers, Inc.  
The H. W. Wilson Company

E. M. Hale and Company  
The Jenkins Book Company  
Library Binding Company  
J. B. Lippincott Company  
Little Rock Library Bindery  
The Macmillan Company  
The Memphis News Company  
New Method Book Bindery, Inc.  
P. F. Collier and Sons, Corp.  
R. S. and S. Company  
Remington Rand, Inc.  
Steck Company

Wilcox and Follett Company

## OUR AMERICAN HERITAGE

By Rupert B. Vance<sup>1</sup>

"There are moments in history when, in order to summon courage for the future, it becomes necessary to appraise the past". Out of America's heritage has come the American Dream. It is this dream which bridges past and future, this hope by which we live, the dream for which men have been willing to die that it may be preserved. What is the American Dream? Where is it to be found?

Every great social institution, we are told, consists of a concept and a structure. The structure is the way the institution is organized and built to get its work done. The concept is the basic ideal which is to be carried out. Thus we can say the structure of the family is basically a legal contract, but the concept is that of affection. Where love is, family members rarely worry about their legal rights. When affection has languished, husbands and wives may prove violations of the contract and sue for divorce.

If we had to look for the structure of our American Commonwealth, we would look to the Constitution where the framework for our Federal Union is laid down. But if we seek for the basic concept of our American heritage, we will find it in that document which antedates the birth of the American nation and the writing of the Constitution. It is the Declaration of Independence which embodies the hope of the American Dream and the challenge to its survival. In a world which denied them on every side, Thomas Jefferson of Virginia had boldly written: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these

are life, liberty, and the pursuit of happiness". These cryptic and inspiring words belong in history with those historic watchwords of the Great Enlightenment, the slogan of the French Revolution, LIBERTY, EQUALITY and FRATERNITY.

Certainly, the American Dream, as James Truslow Adams wrote, "is that dream of a land in which life should be better and richer and fuller for every man, with opportunity for each according to his ability or achievement". It means the hope our young men and young women have, as they dream dreams and see visions of the difference between what they are and what they may become.

This is "the dream of a land in which each man and each woman shall be able to attain to the fullest stature of which they are capable, and to be recognized by their fellows for what they are, regardless of circumstances of birth and position".

Have we overpromised ourselves and our children in the American Dream? Life, liberty, and the pursuit of happiness? Yes, although we doubt if happiness is gained by its pursuit. But equality? There's the rub! It was John Randolph of Roanoke, Virginia's eccentric aristocrat, who said: "I love liberty; I hate equality". To this Jefferson's doctrine seemed to answer, "Equal rights for all; special privileges for none". Without this much equality, there can be no liberty.

### ECONOMIC BASIS OF JEFFERSON DEMOCRACY

Every man is entitled to his interpretation of Thomas Jefferson—one of the great men of all times. Basic to Jefferson's dream was his doctrine

<sup>1</sup>Dr. Vance is Kenan professor of sociology in the Institute for Research in Social Science at the University of North Carolina at Chapel Hill. This address was given preceding the reception at the Hotel Marion during the annual convention of the Arkansas Library Association, October 25.

of the individual ownership of productive property. Jefferson set the conditions of our thinking as much as any man. He believed in economic independence as a foundation of our system of individual freedom and political liberties. Political independence of the citizen should be based on his economic independence. Then he would vote himself, instead of being voted.

This independence is best based on the ownership of productive capital. Best found in the independent farmer, the small shop keeper, the small business man. As for the wage hands of industry, Jefferson once said that the city mobs added no more strength to the body politic than sores to the body physical. As for factories and workshops, he hoped that they stayed in Europe.

Jefferson's political democracy won. His economic basis for it passed away. That is one of the essential contradictions of American life today.

Few of us own sufficient productive capital on which to use our labor to make us independent. Most of us have jobs to which very slender property or tenure rights adhere.

America made its transition from an agrarian to an industrial order. Now our economic support consists in being hired for salary or wages by an organization in command of capital, able to make a profit from our services or fire us.

Now, the political position of the South has been largely that of the farmer, the small business man, the owner of productive capital.

In areas dominated by large industrial corporations, this is an anomaly from the Jeffersonian approach to political democracy; and economic security has largely passed away. Men have given up the idea of small business—small ownership—they expect to be wage laborers all their lives.

To the South of Jefferson, this situation is not agrarian democracy; this is something alien and apart. Democracy is economic individualism in political action—every tub on its own bottom—every farmer and shopkeeper voicing the philosophy of little business. Thus, the South has always been against Wall Street, but not for organized labor.

Jefferson's dream did not come to pass. Instead of a nation of small farmers and small business, we have developed a great industrial system—a nation of giant corporations and hired wage earners. The difference between earning wages and drawing a salary came to be the difference between blue-collar and white-collar workers.

We have never attained equality of station in life. We never will. We have Jefferson's political democracy; we have lost the economic basis on which he hoped to see it built.

### THE MORAL BASIS

But there are other bases for the American Dream. In his historic statement of man's equality before his Creator, Jefferson built on the fundamental religious beliefs of both Catholics and Protestants. All souls are of equal worth in the sight of God. In the moral world, this shows in the intrinsic worth ascribed to persons as persons. This includes the equal right of all persons to inviolability, respect and accountability!

1. Inviolability of the person: morality forbids degradation or profanation of person; this includes physical or mental or moral damage. It also extends to his property.

2. Respect: deference of one person to another in matters of self-feeling—that each person is to be regarded as a social self, not as a convenience or thing. This is shown by courtesy, "face"—the recognition of sensibilities. The law which gives redress against insult, indignities,



slander and libel, shows the extent to which self-feeling is a publicly recognized value.

3. **Accountability:** morality and law invest each person with accountability. Each person is viewed as an agent conscious of his intentions, capable of choice and self-direction, and thus able to take the consequences of his actions. Accountability presupposes initial self-direction, and thus the largest amount of freedom consistent with the freedom of others. Equality in personal accountability allows one to undertake difficult tasks, and to take the consequences of success and failure. We all have equal rights here, though we may not have equal ability to succeed. This leaves little room for pity, since pity imputes lack of ability on the part of the person to participate.

In religion, personal accountability has its roots in teachings of the individual's responsibility for his own salvation, his choice of right or wrong. The political application is the right to choose rulers and laws.

In economics, "individualism" includes the right to make a profit, but this was part of the drive for equality. Dependent status of serfs, minors and defectives limited accountability.

Inviolability, respect and accountability are the foundations of single-status society, where all are equal. Each person is to count for one, and each is viewed as an unique and irreplaceable value. All souls are of equal worth in the sight of God. Imbedded in Christianity, this is the basis for democratic social order and political institutions.

#### THE AMERICAN DREAM AS POLITICAL FACT

I have said the American Dream has its basis in morals and religion, but that it can not be carried out in our economic life. We can ask what the heritage of Jefferson came to mean in our political life.

First, we can say the drive for equality was carried on by the unequal. Not merely the common man, but men of great natural gifts and abilities, like Franklin, Adams, and Patrick Henry, were regarded as inferior to English lords and governors of limited gifts and abilities. That is why the American Revolution was led by natural aristocrats like Washington and Jefferson, throwing their lot with the common people. The great benefits of liberty and equal opportunity were not conferred as free gifts by kings and nobles upon the common people; they were won in a fair fight. And the characteristic expression of this drive for equality in the Jacksonian democracy could be stated: "I am just as good as anybody else, if not a darn sight better!" Americans have always supported the dream of equal rights, not because they were content to be equal or average with everybody else, but because many wanted a chance to see if they weren't better than most.

First in our political life we demand equality.

1. **Equal rights as citizens:** One man, one vote with every right to be counted as one, no more and no less. This does not mean we are all equal in our political influence or power.

2. **Equal status before the law:** Equal right to stand before the bar of justice and to plead our cause. Equal right to sue and to be sued on the basis of the rightness of our claims. Equal right to the presumption of innocence until the evidence indicates guilt. These are the claims of the American Dream in our political life. And when they are not attained, we then claim the equal right to strive for them until they are attained.

The abolition of privileged classes, of a hereditary aristocracy and a landed and titled nobility, was an ax at the roots of tyranny. It did not make Americans equally "smart",



equally beautiful nor equally well-to-do. This was not intended and could not be.

With the passing of the principle of nobility and aristocracy, the problem of who are to be the social elite was simply put on a new basis. Social standing became a matter of achievement rather than birth—the pressure is to win it by hard work, rather than bask in the enjoyment of an inherited station in life. Hence the emphasis in America is on achievement. We ask about a man or woman: What has he done? What does he do? We even ask how much is he worth, meaning how much money has he made, and the money worth is usually accepted as a short way of translating achievement into figures.

The American Dream is the hope for political man in a political democracy, but it is also a dream of a better life in terms of this world's goods. This is an area in which America has achieved greatly, taking its stand among the richest nations of the world. In this great and apparently inevitable achievement, we have created differences in wealth and property. Where, then, have we continued to look, in terms of the American Dream of equality?

#### UPWARD MOBILITY IN THE AMERICAN DREAM

I believe there is one answer to this question, and it is simply this: America has always been able to visualize a better tomorrow. In terms of the equality of opportunity, fathers have seen better chances for their sons than they have ever had. In America there have been more people going up in the elevators than there have been coming down or stalled. It is not universal equality which gave America its tradition of classless democracy. Rather, it is the rate at which people have been able to climb upward. Every father has expected his son to have a better education,

follow a higher calling, to have a better chance than he did. In the main, this has come true. Throughout our history blue-collar men have become white-collar men, and white collars have become starched collars (until we quit wearing them). This is the land of Horatio Alger, "bound to rise".

Three important factors have operated to make the crowd going up in the elevators much larger than the group stalled or coming down: technical progress, immigration, and the different birth rates of the classes and the masses.

1. **Technical progress** has reduced the proportions engaged in the physical labor of producing and handling material goods, and consequently increased the number in services, clerical and professional occupations. As science, inventions and machinery decreased the amount of physical labor, workers went into white-collar occupations. Over one-half are now in services and distribution.

2. **The effect of foreign immigration** has undoubtedly served to accelerate this upward mobility among native-born Americans. Before the immigrant could rise himself, he made a large contribution to the American's chance of rising in the world. From 1900 to 1915, of the nearly fourteen million immigrants, almost all were poor and unskilled. Thus, of 642,724 immigrant workers admitted during the year ending June 30, 1914, 603,378 admitted that they were engaged in manual occupations. Many of these, no doubt, began by taking lower occupations than they had followed in the Old World. To maintain the same percentage distribution, many Americans must have risen; to increase the proportion of nonmanual workers, more must have risen. It would seem that upward circulation resulting from migration must have equalled the volume resulting from technical progress.

3. **Differential fertility.** The migration from heaven has operated to produce the same results as migration from Europe. Low birth rates of the well-to-do have produced what Sorokin called a social vacuum within the upper strata. Around 1930, 80% of the babies born were children of manual workers. Manual workers, however, represented less than 70% of the population. An annual shift of over 160,000 persons from "blue-collar" to "white-collar" status served to make up the failure of the people in the upper occupations and educated classes to replace themselves. This is not a bad thing. It gives the children of other classes a chance to rise.

4. As these things pass, we will have to fall back on our educational system, adult education, and our public library system to maintain the opportunity to climb upward in society.

Finally, we can maintain that only through equality of opportunity can we get the work of the world done.

Society is faced with the necessity of finding the people best able to do the difficult work. It must somehow do two things: (1) distribute its members among positions; (2) motivate them to perform the duties of these positions. This cannot be done unless individuals come to desire to fill these positions; and, to perform on their own account the duties attached to them.

This is a never-ending process, never settled, never at rest. Society is a continuous ongoing process, as "old hands" pass from the scene and new ones take over. Our system puts a high charge (electric potential) on motivation to achieve a higher position.

Society must provide: (1) some kind of rewards that can be used as inducements; and (2) some way of distributing rewards according to abilities and the demands of positions.

Two principles: those positions convey the highest reward and have the highest role which (1) have the highest importance for society, and (2) require the greatest training and talent.

The development of talent and the learning process are long, costly and elaborate. Modern medicine, for example, is within the capacity of many students—if they will study, and deny themselves. But it is burdensome and expensive; few would undertake the training if the position of the physician in our society did not carry great prestige and rewards.

The American doctrine here is that of the equalization of opportunity. We do not claim that everyone is of equal ability or equal worth. It represents an attempt to combine the achievements or lack of achievements of the parent with the child's right to an equal chance in life. The equalization of opportunity is a device by which our society offers each person the encouragement to go as far as he can, hoping in return to get from him the greatest possible contribution he can make to his day and his country. Thus, we seek to provide free public school education for all children; once, education was the privilege of the fortunate few. At no place and at no time can we or any other people claim to give our citizens an equal start in the race of life. Family standing and wealth are powerful influences. But our talent and our leadership come from all walks of life, and our society reaps the benefits from its attempt to make more equal the uneven places, to make even the unequal places.

Are American ideals too high, and shall we cancel out our heritage and start over again on some other basis?

We know there is a natural order of things assumed to exist in the physical and social world, and there is an ideal scheme of values. That is as we would like to see it. Everything ideal, as Aristotle said, has its

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basis in nature, and everything natural has its ideal extension. In spite of science, however, the natural order of things is never completely understood; and in spite of ethical aspiration, the ideal scheme of things is never completely realized.

It has long been an observation of continental writers, especially the realistic French, that the English seem a hypocritical people, not because their behavior is so degraded, but because their professions are set so high. Shall we lower our claims, cancel our ideals, and then ask: What has become of our equal rights

as citizens, our equal right before the bar of justice? And what then will become of the equal right of all persons as persons to inviolability, respect and accountability? No, we must be about our business of making more even the unequal places; so that we may produce the unequal, the superior Jefferson, Washington and Franklin, to meet the challenge of the new day. And produce a society in which the word "free" means that the leader and the led can live together in terms of liberty, equality and fraternity. We must not abandon the American Dream. We must realize it.

## LIBRARIES, LEADERS, LIBERTY; OUR HERITAGE AND OUR CHALLENGE

By John Hall Jacobs<sup>1</sup>

Mr. Chairman, Fellow Librarians:

It is my privilege to bring you greetings from your fellow librarians of Louisiana, and to wish you every success in your efforts to extend the influence of the best thought in our heritage. We librarians hear a great deal about our American heritage these days, and we are reminded of our responsibility in helping all citizens of good will to maintain the blessings which have come to us from our forefathers.

Every age has had its tensions, and each generation has been challenged with jeremiads of impending doom. Indeed, crepehanging has been common practice with many individuals and groups in every age. It does not require the wisdom of a seer, however, to understand the present threats to our way of life, both from outsiders and from influences within.

This feeling of urgency has moved philosophers, preachers and poets to utter warnings to us. One of our

modern poets, who was also Librarian of Congress, Archibald MacLeish, has expressed his feeling in his poem, "A Time to Act".

"Stand, Stand against the rising night,  
O freedom's land, O freedom's air;  
Stand steep, and keep the fading light  
That eastward, darkens everywhere.

Hold, Hold the golden light, and lift  
Hill after hill-top, one by one—  
Lift up America, O lift  
Green freedom, to the evening sun."

It is the thesis of this talk that libraries, leaders, and liberty go hand in hand. It is our privilege to preserve the record of the past, to disseminate it to the present, and to plant new seeds for generations yet unborn. And we in this age of material advantages and technical proficiency, living in a land blessed with freedom and unrivaled prosperity, must share the dynamics of our intellectual traditions with all our fellows here at home—and throughout the world.

<sup>1</sup>Mr. Jacobs is librarian at the New Orleans Public Library, New Orleans, Louisiana. This speech was given to Arkansas librarians at the United Library Schools breakfast on the morning of October 26, during their annual convention.

America is indeed the beacon land—the hope of all those everywhere whose freedom is challenged. And this beacon is not because of our great natural wealth, great as that is in land, iron, manufacturing, commerce. It is not because of our broad plains, vast vistas, magnificent as they are. It is not even because of the prowess which has enabled our men and women to conquer a wilderness, and hew out of that wilderness a nation strong in arms and military might.

It is because the men of America have captured the basic concepts of liberty, basic liberty which recognizes in every man a God-given dignity; the notion that governments are made and meant for the individual, where every man has the opportunity to carve his own destiny. It is because government really means the sovereignty of the people, and their voice, freely expressed, guides the helm of state.

Whence came these ideals which have flowered in our American way of life? I claim that the dream is inherent in the nature of man—that through the long centuries man groped hesitantly and slowly toward this idea, our beacon land—limping here, groping there, often giving ground, but forever dreaming. And the beacon lights on this upward path are portions of the written word, man's greatest heritage. This is the treasure which lies on the shelf of every library in Arkansas—and the United States.

Tyrants have conquered and perished, empires have flourished, and great cities have decayed into dust; but the written hopes of man have endured. The Code of Hammurabi, the Ten Commandments, the writings of the patriarchs, the dialogues of Plato, the prose of Adam Smith, the searching essays of John Locke—these words and others like them have stirred nascent ideals of men who have nurtured them, of men who

have dreamed dreams of making a life based on their noble concepts. The printed word is a growing chain made from the threads of hopes that have recorded the history, the philosophy, and the moral, ethical, spiritual, and political aspirations of the noblest people who have trod this earth. They are the silent and imperishable springs of eternal truths.

Lift up your hills, O America.

"Lift up your hills, till conquered men  
Look westward, to their blazing height.  
Lift freedom, till its fire again  
Kindles the countries of the night."

And America has lifted up her hills, and on every hilltop she has placed a beacon to steer men to the high plateaus of liberty.

Hear Franklin call to the common man. Heed the placards reared high by Jefferson, "We hold these truths to be . . . liberty and justice". Thrill to the banner of Patrick Henry, "As for me, give me liberty or give me death"; or hear the great soul Lincoln intone, "Our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal". Hear Roosevelt electrify the men of all nations and all races with a call for freedom from fear, from want, from oppression in religious worship, and from limitations of free discussion and free assembly.

Whence came these ideals? From the souls of all those who have dared to dream—the Hebrews with their religious and ethic standards; the Greeks with their culture and ideals of justice; from Rome with her majestic system of law and order; from mother England with her practical common sense and saving grace of humor. We are debtors to all men and all races, but it is the **book** which has been the channel through which these inspired ideals have been delivered to us.

The book is our greatest heritage—the book and the solitary reader

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into whose spirit all these channels have flowed, and into whose sinews the combined strength of the ages has been collected; until our men, our leaders, have beaten down the tyrant, and placed the spirit of men of good will at the helm of our government.

And you, my colleagues, you and I are the custodians of this heritage—this greatest gift of the ages. Behold your trust, and guard it well. Guard it by sharing it, by spreading its influence into a wider and ever widening circle. Believe in its power, and dare any bigot to rob you of your high calling.

"Be proud, America, to bear  
The endless labor of the free—  
To strike for freedom everywhere  
And everywhere bear liberty."

I call for a rededication of librarians everywhere to their mission of transmitting the ideals of the past to the makers of the future. I call for a firmer belief in the dignity of every man, and of his right to read and to interpret his reading for himself. I call for renewed zeal in driving back the boundaries of illiteracy, in children and in adults, by making possible freer communication of ideas from writer to reader.

I challenge all of us to know better what is inside books, and to create an enthusiasm for them. I urge librarians to be concerned about the problem of steering and guiding readers into the realm of significant ideas.

For, after all, librarianship is essentially a matter of the spirit. By this, I mean that the real librarian is a person of contagious enthusiasm for bringing books and readers together. Librarianship is not only the profession of organizing knowledge, important as that is; it is a labor of love in the traffic of communication of ideas. The real librarian, of course, serves well the citizen who visits the library, but he also works relentlessly to attract those citizens who don't. It is not the purpose of

this address to suggest ways and means of accomplishing this; the literature of the profession is full of suggestions. My purpose here is to point up the more significant fact of creating a will in librarians to spread the influence of books and ideas.

When the grim realities of the daily grind of routine insensitize us to the higher aspects of our service, let us be reminded that we may have served today a young Lincoln, who in time will set free the souls of many men to soar in ecstasy; or a budding youngster may have been the seed-bed for dormant ideas which will blossom into leadership of the next generation. Let us not think of the book as so much board and buckram and printer's ink, but think of each book as a frigate on which some writer may float us out of the little harbors of our daily round onto the wide ocean of humanity's far-horizoned experiences. "Books are elevators lifting our minds out of the dank swamp lands up to the pure-breezed plateaus of nobler thinking. Books are microscopes setting before our eyes life's littleness magnified into significant greatness. Books are telescopes directing our souls from the hummocks and ant hills of morning, noon and night away to the mountain ranges of God's millenniums.

"Books heighten our joys and soften our sorrows; ennoble our friendships and belittle our enmities; they enlarge our ideals, refine our ambitions, guide our energies, and stiffen our resolutions. Books are companions in solitude, friends in trouble, counselors in perplexity, tools in occupation, guides in wayfaring, and food for the soul.

"Books are all these and more—if they are good books, lofty books, wise books.

"A wise book will impart useful knowledge in a time of need. A lofty book will inspire some nascent ideal and fan it into a large and leap-



ing flame of burning light. A good book will lead the soul to the penitential altar where confession's cleansing coal, seraph-laid, will bring heaven's peace to the troubled conscience.

"Bring all books to the test of this threefold touchstone.

"If they are wise to inform, lofty to inspire, or good to transform, bind them to thy heart. All else are useless or harmful. Destroy not thyself with the harmful, nor weaken thyself with the useless.

"Some books are bad books. Like evil companions corrupting good manners, they debase the soul, poison the mind, defile the imagination, corrupt impulses and besmear all life. Their foul influence, shunning the light, bores within like the termite, until man's moral structure collapses."<sup>1</sup>

In this day of gadgets and visual appeals, librarians should be reminded, and they have a duty to remind others, of the quiet and pervading power of the book; of the dynamic quality of the book; of its real place in the march of civilization. Consider the nature of the book. It suggests the power of considered thinking of the author. Its timeless quality enables the reader to return again and again to a significant passage, and as Bacon said, chew it, taste it, examine it from every angle until the very essence of the author becomes a vital part of the reader. By his experience in sharing with the author the ideas in the book, the reader grows, develops and takes on new proportions.

Let us consider how people have used books to achieve fame and fortune. For example, Michael Faraday and Joseph Henry, who discovered simultaneously that electricity can be generated from magnetism. Faraday worked in a book bindery with access to books, and he read one on

chemistry which suggested the idea for the creation of electricity.

Samuel F. B. Morse read of Mr. Henry's discovery, and thus the idea of telegraphy was born.

It was from a book in a public library that Alexander Graham Bell secured information about a quick-acting magnet. From this idea Mr. Bell developed our telephone.

Mr. Marconi read Mr. Hertz's book of physics, and the chapter on sound waves in the ether led him to discover wireless telegraphy.

Charles Darwin's *The variation of animals and plants under domestication* started Luther Burbank on his life work as a botanist, and the *Almanac of the British Journal of Photography* provided the know-how which enabled George Eastman to develop the camera as we know it today. Henry Ford found information in a library book about the gas engine which he used in developing his horseless carriage.

And this list could be extended indefinitely. Both industry and inspiration may begin with the book.

It was this power of the book which, I believe, led Jefferson to write John Wycke suggesting that libraries be established in every county. To quote his own words:

"I have often thought that nothing would do more extensive good at small expense than the establishment of a small circulating library in every county, to consist of a few well-chosen books—history, tolerable knowledge of geography, elements of natural philosophy, of agriculture and mechanics."

It is this same power of the printed word which has led our communistic adversaries to make use of libraries in their struggle to bring the Orient to the communistic ideology. In the

<sup>1</sup>Quoted from "A Call and a Mission", by Dr. L. R. Elliott.



Korean conflict, we are told that their armies moved into native villages with three potent weapons: a bag of rice, a piece of land, and a library. This same belief in the power of library mobilization by the Communists is apparently being used in the Soviet Union to propel ideologic bombs into the spaces before the Iron Curtain.

The heritage of our democratic principles is diametrically opposed to the communistic or fascistic "line". We believe in informing the people on both sides of issues, or on several sides if there are more than two. This is the keystone to our library philosophy. Herein is real liberty,

the right of choice. This is our librarians' heritage—for us as a profession and as individuals. Someone has said, "Give the people light, and they will find their way". It is our privilege to provide that light—the facts on all sides of issues—and to rededicate ourselves to the principle that the majority having access to the heritage of the ages will preserve its greatness, and add new chapters to the record of mankind's eternal quest.

"Lift up, O land; O land, lift clear  
The lovely signal of your skies.  
If freedom darkens eastward, here,  
Here on the west, let freedom rise."



## ARKANSAS LIBRARY ASSOCIATION OFFICERS, 1951-1952

President—Miss Gladys Sachse, Assistant Librarian and Instructor in Library Science, Arkansas State Teachers College, Conway, Arkansas.

Vice-President—Miss Mary Sue Shepherd, Librarian, Pulaski County Library, Little Rock, Arkansas.

Secretary—Mrs. James B. Abraham, Librarian, Lonoke High School Library, Lonoke, Arkansas.

Treasurer—Mrs. Brawner G. Mosley, Reference Librarian, Jefferson County-Pine Bluff Library, Pine Bluff, Arkansas.

Member-at-large—Mrs. W. B. Burkett, Board Member, Mississippi County Library, Osceola, Arkansas.

### PUBLIC AND COUNTY SECTION

Chairman—Mr. James Hillard, Librarian, Carnegie City Library, Fort Smith, Arkansas.

Vice-Chairman—Mrs. Ann Veazey, Librarian, Ashley County Library, Hamburg, Arkansas.

### COLLEGE LIBRARY SECTION

Chairman—Miss Juanita Tucker, Assistant Librarian, Arkansas Polytechnical College, Russellville, Arkansas.

Vice-Chairman—Miss Camilla Sharp, Assistant Librarian, Arkansas State College, Jonesboro, Arkansas.

### SCHOOL SECTION

Chairman—Mrs. Juanita Campbell, Librarian, Conway High School Library, Conway, Arkansas.

Secretary—Miss Elsie Weisenberger, Librarian, Oglesby Junior High School Library, Hope, Arkansas.

### TRUSTEE SECTION

Chairman—Mrs. Harney Chaney, Board Member, Cleburne-Independence Regional Library, Batesville, Arkansas.

Vice-Chairman—Mrs. Lee Martin, Board Member, Arkansas Library Commission Board, Little Rock, Arkansas.

Secretary—Miss Frances Bowers, Board Member, North Little Rock Public Library, North Little Rock, Arkansas.

## ANNUAL CONFERENCE STATISTICS

Miss Mary Louise Giraud, Chairman, Local Arrangements and Registration Committee, Arkansas Library Association, annual meeting, October 25-26, reports:

213 people were registered.

Over 250 attended the reception.

93 people attended the breakfast.

108 people attended the luncheon.

## ARKANSAS LIBRARY ASSOCIATION MEMBERSHIP FOR 1951

Board Members .....	100
Public and County librarians .....	85
College and University librarians .....	49
School librarians .....	116
Special librarians .....	7
Publishers' representatives .....	9
Unclassified .....	11
Total (Individual) .....	377
Institutional Members .....	14
Life Members .....	2
<hr/> Total .....	<hr/> 393

### EDITORIALLY SPEAKING

The Arkansas Library Association herewith expresses its appreciation to the press of Arkansas for its generosity in devoting reportorial space to the association's annual meeting, in addition to photographs and editorial comment. Our desire is to merit such publicity through the quantity and quality of our public service.

#### Life Members:

Mr. C. E. Palmer, Publisher, Texarkana, Arkansas, 1945.

Miss Irene Mason, now on year's leave of absence as Executive Secretary and Librarian, Arkansas Library Commission, 1950.

**The Arkansas Library Commission** maintains a file of the **Arkansas Libraries** quarterly from its inception. A request is herewith made for Volume 2, Number 3, 1946, which is needed to complete the Commission files. Any issues prior to July 1, 1947, would be welcomed.

## BOOKS FOR YOU

**AMERICAN LIBRARY ASSOCIATION.** Committee on post-war planning. National plan for public library service; prepared for the Committee by Carleton B. Joeckel and Amy Winslow; with a chapter by Lowell Martin. (Planning for libraries, No. 3) 168p. \$3. A.L.A.

**JOECKEL, CARLETON BRUNS,** ed. Library extension; problems and solutions; papers presented before the Library Institute at the University of Chicago, August 21-26, 1944. (Studies in library science) 260p. \$3. University of Chicago press.

**GOVERNOR'S COMMITTEE FOR LIBRARY AID.** Library Service for all. New York State Publication, 1950.

These are important books for librarians in Arkansas. The equalization of reading opportunity in Arkansas will not be realized until Arkansas librarians spread the im-

portant information in these books to educators, social workers, agricultural extension agents, public health officers, community leaders, legislators, taxpayers and all good citizens of our state.

Mrs. Gretchen K. Schenk, Acting Executive Secretary, Public Libraries Division, American Library Association, recommends that Arkansas librarians and trustees read carefully the following chapters in the books in this list:

1. The role of the state in public library development, Chapter IV, A NATIONAL PLAN FOR PUBLIC LIBRARY SERVICE.
2. State aid to public libraries, by Julia Wright Merrill, LIBRARY EXTENSION.
3. Chapter I and II, LIBRARY SERVICE FOR ALL.

These books are available from the Arkansas Library Commission.

## NEWS NOTES

**Mrs. Clarice Johnson**, librarian of the Grant County Library at Sheridan, received a degree from Arkansas State Teachers College, Conway, at the end of the 1951 summer term. Mrs. Johnson has also attended George Peabody Library School in Nashville, Tennessee. With the exception of two years, Mrs. Johnson has been with the Grant County Library since 1936.

**The Sevier County Library Board** has named Mrs. C. E. Kitchens librarian to succeed Mrs. B. B. Long who has moved from DeQueen to Charlotte, North Carolina.

**Plans for an Institute** for Records librarians to be held in Little Rock in March, 1952, have been announced by the Arkansas Association of Medical Record Librarians.

**A Staff Association** was recently organized by members of the Arkansas Library Commission staff. According to Mrs. Karl Neal, acting librarian who served as chairman of the first meeting, the purposes of the organization are: (1) to study plans for library development in Arkansas, (2) to learn about new books, (3) to enjoy fellowship with staff members. The following officers were elected:

president, Miss Mary Louise Giraud; vice-president and program chairman, Miss Freddy Schader; and secretary-treasurer, Miss Nellie Ruth Webb. Meetings are to be held monthly. Quarterly meetings will be followed with a social hour.

**Miss Mary Louise Giraud**, consultant for public and school libraries at the Arkansas Library Commission, has resigned her position as of January 1, 1952, to become librarian of Tensas Parish Library, at St. Joseph, Louisiana.

**Newest member** of the Commission staff is Mrs. Frank Yost, a graduate of Southwestern and Emory University Library School. Most of her experience has been in Memphis, where she was connected with the Memphis city schools system as librarian, and with Cossitt Library in the circulation department. She was also librarian at the Southern College of Optometry in Memphis. Immediately after finishing library school, she worked in the New York Public Library system, but soon came South again. Mrs. Yost is the niece of Miss Mary U. Rothrock, former American Library Association president, and coordinator of the T.V.A. Library system.